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of monastic discipline." Our author claims in the preface: that the power of monasticism "was practically broken in the sixteenth century and no new orders of importance or new types have arisen since that time." However, he should bear in mind that the Jesuits are a reaction against the reformation and thus one of the most powerful orders is a product of the Roman Church since the reformed churches broke away from its fold. Moreover in modern times the Paulist brothers, founded by Hecker in America, exhibit a decidedly new type of their own which, though faithful to the Catholic Church, shows monasticism modernized and reformed. The book is interesting, but we need not say that the author would have accomplished his task more successfully if he had not limited his investigations to second-hand sources and in addition, if he had considered the institution of pre-Christian monks, especially those of Egypt and India. It would have thrown more light upon the origin of monasticism and probably also on its psychology.

PHILOSOPHY AND ITS CORRELATIONS. *Alexander T. Ormond*. Reprinted from the *Philosophical Review*, Vol. XII, No. 2, March, 1903.

In a lecture delivered before the second meeting of the American Philosophical Association, Alexander T. Ormond, Professor of Philosophy at Princeton, undertakes to justify philosophy against modern attacks, and he formulates his question thus: "How shall philosophy vindicate itself against the scepticism with which its claims are liable in our time to be met?"

Professor Ormond answers:

"I. By defining some point of view that is clearly philosophical, so that the complete occupation of this point of view will have the effect of translating an inquiry into one that is distinctly philosophical.

"II. By determining some concept of method that will stamp as distinctly philosophical any inquiry that conforms to its requirements."

As to the first part Professor Ormond says: "A construction of things, in order to be truly entitled to the name philosophical, must take its departure from mind itself and must follow the processes in which mind reduces its world to terms of its own experience."

The second point is disposed of as follows: "That philosophy has its problems for the solution of which it supplies the only or the most favorable point of view need scarcely be argued. We need only mention the problems of the unification of the elements of our culture, the development of a rational conception of the world, the question of the ultimate meaning of life, the problems of man's freedom and destiny, the ultimate problems of ethics and religion, the great perennial issues of God and Immortality."

Professor Ormond concludes: "Philosophy has positive insights and may be of some value in grounding and rationalizing our theories of life and conduct; it may yet have an important part to play in determining our conceptions of reality and our theory of religion. We will still entertain the hope that philosophy may help us in completing our ideals of being and of truth and duty, and in making up our minds about freedom, God, and immortality. And, so long as we entertain this larger hope, we will not be willing that philosophy should be shorn of its theoretic criteria and aims, even though the alternative offered us be a pragmatism with whose larger spirit we may find ourselves much in sympathy."

L'INDIVIDUALISME ANARCHISTE MAX STIRNER. Par *Victor Basch*, Professeur à la Faculté des Lettres de l'Université de Rennes. Paris: Félix Alcan, Éditeur. 1904. Pp. vi, 294. Price, 6 fr.

Max Stirner is a modern thinker who is closely allied to Nietzsche, yet he is more systematic than the inventor of the overman. He bases all his views upon the valuation of the individual and thus stands for the uniqueness of each personality. His system of thought may be briefly characterised, as is done by Professor Basch, as anarchistic individualism, but it is understood that Stirner is not an anarchist of violent temper. He does not see in anarchism a mere destruction of the present form of society but a new organization in which the individual feels its uniqueness, by being freed of all religious chains, of all gods, of morality, of all conventions in which it can manifest all its energies and level all its powers, be his own creator and own proprietor, look with contempt upon every outside influence and to be unhampered by any scruple or regard. Professor Basch characterises Stirner "the unique one." He describes the background from which his theories proceed and investigates the peculiarity of this apostle of anarchistic individualism with appreciation of his ingenious work.

HANDBUCH DER GEMALDEKUNDE. Von *Dr. Theodor v. Frimmel*. Zweite, umgearbeitete und stark vermehrte Auflage. Mit 38 in den Text gedruckten Abbildungen. Leipsic: T. T. Weber. 1904. Pp. 286.

Dr. Theodor von Frimmel, director of the *Schönborn-Wiesentheidsche* Gallery of Vienna, who has made a reputation as an art critic, especially by his thoughtful investigations of the history and philosophy of art, offers in this little volume a summary of his views of art, particularly the art of painting. The book will be valuable not only for connoisseurs, but also for those of the general public who are interested in painting. Students will be exceedingly grateful for the explanations of the technique of painting which is discussed in the first chapter, as to the background and materials